THE TEN DAYS OF

Dhūl-Ḥijjah

Virtues and Rulings

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بسم الله الرحمن الرحيم

Introduction

Indeed all praise is due to Allāh. We seek His forgiveness and guidance. We repent to Him and seek refuge with Him from the evils of our souls and the corrupt of our actions. Whomever Allāh guides, then he is surely guided; and whomever Allāh misguides, then you will not find for him a guiding guardian. And I bear witness that there is no god (worthy of worship) except Allāh, alone without any partners. And I bear witness that Muḥammad is His servant and Messenger (ṣallallāhu ʿalayhi wa sallam), whom Allāh has been pleased with as a Messenger and Prophet, and for him to be a leader of the pious, thus He made him the leader of this ummah and said: ***"There has certainly been for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."*** *(al-Aḥzāb, 21)*

As for what proceeds, O brothers of Islām and ʿAqīdah: indeed, from the generosity and bounty of Allāh is that He has made for them seasons of goodness, through which their faith strengthens, sins are removed, and ranks are raised. Through

which they compete and press one another for the sake of finding sweetness in connection with Allāh in this life. When days pass by and the years become long, the human may perhaps weaken (in his faith). And for that reason, Allāh has made stations through which a person weak (in faith) can replenish his faith, so that he may ascend towards the ranks of elevation and loftiness towards Allāh.

Virtue

And we today are in these blessed days in one of the well known and well remembered seasons which is from the rites of Allāh - about which He said: **"And whoever honors the rites of Allāh - indeed, it is from the piety of hearts."** (al-Ḥajj, 32) Indeed, we have been given these days, the ten days of Dhūl-Ḥijjah, as guests, regarding which a group of the scholars have stated that it is more virtuous than the last ten days of Ramaḍān. The blessed month of Ramaḍān wherein the Qurʾān was revealed and through which Allāh granted goods to the ummah is not as good as these ten days of Dhūl-Ḥijjah! However, as for the nights, then the final ten nights of Ramaḍān

are more virtuous due to the presence of Laylat ul-Qadr within them.

O brothers of religion and ʿAqīdah, indeed the Prophet (ṣallallāhu ʿalayhi wa sallam) used to give these ten days great importance, and he would instruct the Ṣaḥābah (raḍiyallāhu ʿanhum) to make use of them. And the Ṣaḥābah (raḍiyallāhu ʿanhum) adhered to this piece of advice from the Prophet (ṣallallāhu ʿalayhi wa sallam), competing in all forms of worship. There was no act of worship except that they took for themselves a share of it, whenever they were able, finding themselves among those who race and compete.

The Prophet (ṣallallāhu ʿalayhi wa sallam) said (about these days): "There are no days in which righteous deeds are more beloved to Allāh than these days." It was said to him: "Not even jihād for the sake of Allāh?" So he (ṣallallāhu ʿalayhi wa sallam) replied: "Not even jihād for the sake of Allāh; except for a man who went out with his life and wealth and returned with nothing."[1] Indeed, jihād for the sake of Allāh was the central concern in the minds and hearts of the Ṣaḥābah, such that

[1] Ṣaḥīḥ al-Bukhārī (no. 969)

they did not see anything, after the soundness of ʿAqīdah and the prayer, better than it. Especially since Allāh praised the mujāhidīn with a tremendous praise, and informed that they are not equal to those who sit back among the believers. As He said: **"Allāh has preferred the mujāhidīn through their wealth and their lives over those who remain [behind], by degrees."** (an-Nisāʾ, 95)

Indeed, how could it be otherwise, when the Ṣaḥābah (raḍiyallāhu ʿanhum) asked the Messenger of Guidance (ṣallallāhu ʿalayhi wa sallam) about a deed that is equal to jihād? So he said: "I do not find it."[2] And in another narration, when they asked him what is equal to jihād, he said: "You are not able." And he repeated it two or three times, saying: "You are not able." He then said: "Is any of you able, when the mujāhid goes out, that he enters his prayer place and continues praying without fatigue, and fasting without breaking, until the mujāhid returns?" They said: "Who is able to do that, O Messenger of Allāh?"[3]

[2] Ṣaḥīḥ al-Bukhārī (no. 2785)
[3] Ṣaḥīḥ Muslim (no. 1878)

And this is in reference to offensive jihād, which is a communal obligation upon the ummah. As for the jihād which we are in today, defensive jihād, then no righteous deed is equal to it, except the correctness of ʿAqīdah and prayer, there is no act more obligatory after these two than jihād for the sake of Allāh, regardless of how deeds are compared or weighed. Rather, obligations are prioritized when they conflict, and this is obligatory individually today. Defensive jihād is obligatory upon every Muslim who can carry a weapon. Thus, my brothers for the sake of Allāh, the saying of the Ṣaḥābah (raḍiyallāhu ʿanhum) to the Prophet (ṣallallāhu ʿalayhi wa sallam): "Not even jihād" refers to offensive jihād, the jihād of conquests - not defensive jihād.

Voluntary Acts

The Prophet (ṣallallāhu ʿalayhi wa sallam) would instruct the Ṣaḥābah in these ten days by increasing tahlīl, saying: "lā ilāha ilallāh;" takbīr, saying: "Allāhu Akbar;" taḥmīd, saying: "alḥamdulillāh;" and tasbiḥ, saying: "subḥānAllāh." And also from the (other) types of worship (recommended in these days) includes abundant

recitation of the Qurʾān with reflection upon it, and likewise maintaining the unrestricted prayers, such as the voluntary prayers of Qiyām al-Layl; the regular sunnah prayers; and the prayer of Ḍuḥā.

And whenever there is no prohibited time, the Muslim may pray. Prayer is legislated from after the sun rises to the height of a spear until just before the zenith, and from after Ẓuhr until the time of ʿAṣr, and from after Maghrib until ʿishāʾ, and from ʿishāʾ until the break of dawn. All of this is a time in which voluntary prayer is permitted. Whenever a person wishes, he may perform voluntary prayers as he likes, in an unrestricted manner. The Prophet (ṣallallāhu ʿalayhi wa sallam) said: "The prayer of the night and the day is two by two."[4]

And from righteous deeds is also emphasizing maintaining kinship ties, and purifying the hearts from hatred, resentment, and cutting ties. And from them is charity, and eagerness to give charity to the families of martyrs, to widows and orphans, to the weak, and assisting people and fulfilling

[4] Ṣaḥīḥ al-Bukhārī (no. 990) and Ṣaḥīḥ Muslim (no. 749)

their needs according to ability. So whoever is in the need of his brother, Allāh will be in his need.

And from righteous deeds is enjoining good and forbidding evil in all of its levels, beginning with good, from correcting tawḥīd, all the way to removing harm from the road. As the Prophet (ṣallallāhu ʿalayhi wa sallam) said: "Faith has over seventy branches, the highest of them is saying 'lā ilāha illallāh,' and the lowest of them is removing harm from the road, and modesty is a branch of faith."[5] And likewise from forbidding evil is rejecting all forms of wrongdoing, beginning from shirk in all its forms down to every type of minor sin, and not treating any of it lightly.

So the Muslim does not approve of evil in himself, nor in his family, nor in his gatherings. For the Muslim is a servant of Allāh in every place, and it is regrettable that some people cooperate upon sin and aggression under the excuse of friendship and companionship, sitting in gatherings where some backbite, some smoke, some insult. And the media bark and rant, saying whatever they wish of kufr, major sins, and minor sins, while there is no one

[5] Ṣaḥīḥ Muslim (no. 35)

who condemns or objects to it. My brothers for the sake of Allāh, we, in these ten blessed days, must cooperate with one another upon righteousness, piety, and advice. For indeed, life is counted, and time passes by in a very swift way.

Rulings Related to ʿĪd al-ʿUḍḥiyyah

My brothers for the sake of Allāh, the Prophet (ṣallallāhu ʿalayhi wa sallam) would teach the Ṣaḥābah to enter these ten days with takbīr. The takbīr begins from the first night of the ten days until the ʿīd prayer for the one who is not performing ḥajj, and he makes unrestricted takbīr, saying: "Allāhu Akbar, Allāhu Akbar, lā ilāha illallāh, Allāhu Akbar, Allāhu Akbar wa lillāh il-ḥamd." The men are to raise their voices with it, however it is not permitted to perform collective takbīr in unison.

These acts of worship that many people have been afflicted with are bidʿah introduced by the Ṣūfiyyah, evil scholars, and those driven by emotions who engage in these practices according to what their own souls beautify for them. There is no collective form of worship in Islām except what

has been legislated, such as congregational prayer, the ʿīd prayers, and what is similar to that. As for those gatherings wherein people sit and repeat the same specific supplications, then this is not from the religion of Allāh at all, even if the eyes wept and the bodies trembled! It is not permissible to make takbīr in unison; rather, each man or woman should make takbīr individually.

And the father or guardian must teach his children and train them upon takbīr, and be for them a good example. So when he enters the home, they hear him making takbīr, saying: “Allāhu Akbar, Allāhu Akbar, lā ilāha illallāh, Allāhu Akbar, Allāhu Akbar wa lillāh il-ḥamd.” Likewise, the conduct of the imām in the masjid should be an example for his congregation, and people follow one another in good. Ibn ʿUmar (raḍiyallāhu ʿanhu) used to go out to the market, and people would make takbīr because of his takbīr, meaning he would remind them of takbīr, so they would make takbīr, each one in his own place.

My brothers for the sake of Allāh, then the restricted takbīr comes, and it is, if Allāh wills, after the ʿīd prayer for a while and it continues through the days of tashrīq, the tenth, eleventh, and twelfth days, until the sunset of the thirteenth day. Then the days of ʿīd end, and with them the restricted takbīr also ends.

So take advantage of your time, may Allāh have mercy upon you, and seek assistance from Allāh against your own selves, and ask Him to help you remember Him, thank Him, and worship Him in the best manner. For the successful one is the one whom Allāh grants success, and the deprived one is the one whom Allāh forsakes.

Also from what is legislated in these days is the uḍḥiyah (sacrificial offering), and it is a sunnah for whoever is able to perform it. It is from the livestock of cattle, namely camels, cattle, and sheep. The Prophet (ṣallallāhu ʿalayhi wa sallam) has specified their ages, camels at five years, cattle at two years, goats at one year, and sheep, if from the young sheep, at six months. And the Muslim,

when he intends to offer a sacrifice, should offer the best he is able to find according to his ability.

There are animals that do not suffice as sacrifice, such as the clearly sick animal, the one with obvious blindness, and the one with clear lameness. So the Muslim must pay attention to the descriptions which the Prophet (ṣallallāhu ʿalayhi wa sallam) has mentioned. And there are animals that suffice but with dislike, such as one whose horn is partially broken, or one whose udder is partially damaged. These suffice, but with dislike. As for what is more severe than that and has clear defects, then it is not permissible to sacrifice it. And the more complete and perfect the sacrifice is, the greater it is in the sight of Allāh.

And from the matters related specifically to the one offering the sacrifice is that he must refrain from cutting his hair and nails. So if he intends to offer a sacrifice, he must not take anything from his hair or nails. Whoever does so deliberately is sinful, while his intention remains valid and his sacrifice is still valid, and he must repent to Allāh.

And whoever does so forgetfully, there is no blame upon him. And if a person may be subject to harm, such as a broken nail causing pain, then there is no problem in trimming it.

And the one offering the sacrifice may include his entire household in the reward, whether living or deceased. And whoever wishes to dedicate a sacrifice to a specific person, there is no harm in that, whether it is by bequest or otherwise. And if it is mentioned in the will of a deceased person that a sacrifice be offered on his behalf, then it is obligatory upon the one entrusted with it to carry out the will, if he is able to. Or someone may voluntarily offer a sacrifice on behalf of another, and there is no problem in that.

But as for anyone among the living who intends to offer a sacrifice, then it is upon him to act upon what I have mentioned to you, namely refraining from taking anything from his hair and his nails. And hair, whether it is from matters that are permissible, commanded, or prohibited, he must avoid removing any of it. So it is not permitted

even from what is normally permissible, that he takes anything from his hair or from his moustache. Likewise, what is prohibited remains prohibited, so it is not permissible for him to shave his beard, for that is from the prohibited matters, so how can it be allowed when it is already prohibited. And as for what is normally commanded, such as removing the hair of the armpits and the pubic region, then if the ten days begin and he intends to offer a sacrifice, he refrains from that as well.

Final Word

And know that in these ten days, it is incumbent upon you to stand with your brothers, the mujāhidūn, by every means you are able - those who are at the frontlines, defending the Sharīʿah and asking Allāh to make them the means of establishing it upon the face of this earth, which Allāh has allowed to be a land upon which the Caliphate is established. So strive, may Allāh have mercy on you, in your supplication for the mujāhidīn, and strive to participate with them and

join them, for this is an obligation, rather it is from the most obligatory of obligations.

How can it be otherwise when the kuffār have gathered and the factions have united against them from every place. Yet, many of the people do not give heed to this. It is not from faith at all for a kāfir to be more zealous upon his kufr than a believer is for his belief. Indeed, the kuffār and apostates come from every place against them, and you are people of religion and zeal, so how can you not have presence with your brothers, the mujāhidīn? They are an obligation upon us, so is increasing their ranks, supporting and defending them. At the very least you should refrain from speaking against them.

Bonus: Fasting the First Ten Days of Dhūl-Ḥijjah[6]

QUESTION: Is it permissible to voluntarily fast the first ten days of Dhūl-Ḥijjah or is it bidʿah?

ANSWER: It is recommended to draw closer to Allāh through voluntary acts and obedience (to Him), especially in these blessed days. It is reported from Ibn ʿAbbās (raḍiyallāhu ʿanhu) that the Prophet (ṣallallāhu ʿalayhi wa sallam) said: "There are no days in which righteous deeds are more beloved to Allāh than these days."[7]

And there is no doubt that fasting is from the righteous deeds, and it is narrated from some wives of the Prophet (ṣallallāhu ʿalayhi wa sallam): "The Prophet (ṣallallāhu ʿalayhi wa sallam) would fast nine days of Dhūl-Ḥijjah, and the day of ʿĀshūrāʾ."[8] As for whoever says that this is a bidʿah, their view is not accepted; rather, it is weak and rejected.[9]

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[6] **NOTE:** This is an addition by the publisher and was not part of the Shaykh's lecture.
[7] Ibid (pg. 7)
[8] Sunan an-Nasāʾī (no. 2372)
[9] This fatwā is from Fatāwā ʿAbr ul-Athīr (no. 801).